

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. VIII.

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NOTES.

England, pronounced the most enlightened country in the world, is said to patronize the pseudo-science of Astrology to the extent of requiring 150,000 copies of Zadkiel's Almanac, besides large editions of other similar publications.

Theodore Parker once remarked that the State of Massachusetts paid out more for the sustenance of her dogs than for the support of her ministers. Worse yet, the *Boston Herald* says: "Canada spends seven dollars for liquor to one for religion."

The Church of the Messiah, Chicago, propose to do all they can to encourage the radical tendencies of their pastor, our good Bro. Herford. At their recent annual meeting a vote was passed endorsing the use of the Revised Version in their pulpit.

Senator Hoar, of Mass., in his recent eulogy on President Garfield, said: "The power in the universe that makes for evil, and the power in the universe that makes for righteousness, measure their forces. A poor, weak fiend shoots off his little bolt, a single human life is stricken down, and a throb of Divine love thrills a planet."

Robert Browning's "Paracelsus," "Strafford," "Pippa Passes" and "Sordello," were first published at the cost of his father, for which there came no returns from the public. Princess Beatrice, a few months ago, published a Birthday Book, made up chiefly of blank paper, which in a few weeks netted \$15,000. Such is the success that draws men and money on short range. Let ministers and writers heed the lesson.

Old Dr. Prime, father of "Irenæus," of the N. Y. *Observer*, after deliberately sacrificing three hundred and fifty of his old sermons in one bonfire, in order to compel himself to write new ones, said of the act: "The process of burning gave more light than the most of the material had ever done before. Young men may be slow to believe it, but one of the best ways to convert poor sermons into good ones is to commit the old ones to the flames."

We join with the *Times*, of this city, in saying that the growing habit of converting funeral occasions into floral displays is to be deplored. "Courtesy at such times may become oppressive." In view of the growing expensiveness and ostentatiousness of funeral occasions, there is a pathetic heroism in the sentence that is now not unfrequently seen in connection with funeral announcements: "Friends are kindly requested not to send flowers."

A good text is to the preacher what the pegs in the hat-rack are to the housekeeper—a convenience upon which to hang the garments. All the good texts are not in the Bible. A fertile friend of UNITY sends us two excellent ones, gathered on "Heathen ground," which we print, hoping that we may soon hear of sermons written upon them. One is from Seneca: "This is grand, to act always like the same man." The other is from Marcus Aurelius: "When thou wouldst be joyful, call to mind the good qualities of those that live with thee."

Our English Unitarian brethren have published their call for a National Conference, to be held at Liverpool, April 18th, 19th and 20th. The invitation is of the broadest kind, inviting delegates from "Unitarian and other non-subscribing congregations." Judging from the topics assigned, our English brethren are going to begin at the work rather than at the glory end. This is

well. Careful deliberation will land the body in enthusiasm, but much enthusiasm sometimes evaporates before it culminates in far-reaching efficiency. UNITY sends its greeting beforehand to the English brethren.

The following confession, found in the columns of the *Advance*, coming from one who is said to be an able and faithful pastor in a large city, is a humiliating reflection upon the financial conscience of the modern church. We are in possession of too many facts concerning the financial integrity of our Liberal Churches in the West to flatter ourselves for a moment that such defection is in any way peculiarly associated with orthodox theology. Mr. Clute's article on "Church Finances" comes none too soon.

"If I should tell how my salary is allowed to run on, how I have borrowed money at eight per cent. to keep from debt, while the church was owing me, how in a recent collection for a poor missionary church I was obliged to give over one-third of the entire amount to make up the required sum, you would think that somewhere in this great city there is something wrong."

We hope that during the year 1882 the several organizations to which UNITY is more intimately related, viz.: The W. U. C., the W. W. U. C., and the W. U. S. S. Society, will become incorporated under the law, so that they may begin to do business in real earnest fashion. We hope that during the year some of the friends of these institutions will begin to help them out of their lives, and to remember them at death, in such a way that the endowments needed by each of these societies will be begun. We hope that the energies of these organizations, and those of the Channing Club, will be concentrated upon the work of strengthening the central work in Chicago, improving our house-keeping, and possibly make the beginning of that movement that will give to all the Liberal forces of our work a noble home of their own, a fitting building—a Channing-Parker Memorial that will become a great light-house in the Mississippi valley, a national tribute to the memory of these two great prophets of Liberal Religion, whose names will unquestionably go down the stream of time linked together as twin brothers in the spirit. We hope to see UNITY's subscription list increased by five hundred new subscribers, and to know that LITTLE UNITY has found its way into nearly every Sunday School East and West; and we hope that our friends will help us realize these hopes, and many more, before the close of the year 1882.

The *Unitarian Herald*, of the 30th ult., contains a report of an interesting lecture on the Modern Parsees, delivered at Reading, England, by Robert Rodolph Sufield, from which we learn that there are at the present time in the English province, at Bombay, 111,000 peo-

ple who are the religious and national descendants of the Ancient Persians. "A people who are the most honored, useful, educated and wealthy residents of the province." Their religion, as gathered from the Zend-Avesta, the lecturer states in three words—"Purity of thought, purity of speech, and purity of action." These people are reported as being very temperate in habit; enjoying unlimited commercial credit, their integrity has become proverbial. Among men, thirty-seven per cent. of the Brahminical Hindoos, seventy-nine per cent. of the Christians, and eighty-four per cent. of the Parsees in this province know how to read and write. Among women, seven per cent. of the Hindoos, sixty-seven per cent. of the Christians, and seventy per cent. of the Parsees can read and write. The Brahmos, or Hindoo theists, come nearest to them in average intelligence,—eighty-six per cent. of their men and sixty-five per cent. of their women being able to read and write. The lecturer quotes from their catechism this lesson in theology, which is of the kind UNITY most delights in: "If any of you commit sin under the belief that he shall be saved by somebody, both the deceiver and the deceived shall be damned to the day of Rusta Khez. There is no savior from sin; in the other world God shall receive the return according to your actions; your savior is your deeds, and God." The lecture contains much interesting information concerning the generosity of these people and their devotedness, forcibly reminding us once more that—

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

THE UNITARIAN YEAR-BOOK FOR 1882.

This book, in form, is as much like the Year-Book for 1881 as one pea is like another. So absolutely identical are they in color, form, type and matter, that one is led to suspect that the compilers have realized their ideal and have no new visions to embody, or else that their ideals so far out-reach this actual that they let it alone from sheer sense of helplessness, feeling that if they once began to improve there would be no end to the trouble; hence this conservatism arises from a sheer sense of desperation that does not know where to begin on the improvements. 'Tis but justice, though, to say that, coming from the press of John Wilson & Son, Cambridge, there is little left to be desired in the way of mechanical execution. Whatever heresy and unsoundness there may be about the theology of this little book, the typography of it is nobly orthodox. After a careful comparison of the lists in this annual for 1882 with those in the annual for 1881, we discover that nine new societies have

been added to the list, seven of which are in the West. Twenty new names appear in the list of ministers, nine of which are settled in the West. Eight of these twenty come into the Unitarian ministry by ordination, and, with possibly one exception, are from the last two classes of the theological schools at Cambridge and Meadville. Nine others are welcomed from other households of faith, viz.: Messrs. Gallagher, Janson, Loomis, Pierson, Slicer, St. John, Walbridge, Wassall, and J. E. Wright. The remaining three names, Revs. Rowland Connor, Thomas Kerr and S. W. Sample, are three Western names added, we take it, because they ought to have been in before. Eighteen names disappear from the list of ministers, fourteen of which have been removed by death, three have dropped out of the ministry, and one, Rev. H. P. Cutting, has joined the Congregational fellowship. Thirty parishes have found new ministers during the year, eight of which are in the West. Twenty-nine parishes have lost their ministers, seven of which are Western. Sixteen parishes have changed ministers during the year, only two of which are in the West. The list of societies numbers three hundred and forty-four. Among the names of pastors of active Unitarian Societies, are to be found sixteen names that do not appear in the list of Unitarian ministers. Six of these, at the time of compilation, had not been formally inducted into the profession by a public ordination, and, with one possible exception, are young men recently from the theological schools, and for this reason do not belong in the list of ordained ministers. The name of our efficient friend and fellow worker, Chester Covell, of Buda, does not appear, because it has never been dropped from the roll of another denomination, and he prefers to be counted but once. This may possibly be the case with Messrs. Lovejoy, of Calais, Me.; Shinn, of Mansfield, Mass.; and Stevenson, of Sturbridge, Mass.; with whom we are not acquainted. The well-known names of Dr. C. A. Bartol, of Boston; John H. Clifford, of Andover; W. C. Gannett, of St. Paul; Samuel Longfellow, of Germantown; George C. Miln, of Chicago, and W. J. Potter, of New Bedford, are missed from this list, for theological and ecclesiastical reasons, against which we wish here, and on all other proper occasions, to enter our earnest protest. Any principle that includes Dr. Hedge, and excludes Dr. Bartol; that counts in Connor, and counts out Gannett; that has a place for C. G. Ames, and none for his congenial neighbor, Samuel Longfellow; that has use for Savage, but none for Potter; that recognizes Slicer, but not his friend, Miln, is, on the face of it, arbitrary and unjust. To our mind, any attempt to go back of the principle of Independent Congregationalism, upon which is based the entire Unitarian movement in

America,—to inquire, either directly or indirectly, into the theology of a minister which any society belonging to the Unitarian fellowship has seen fit to employ, before registering his name,—is to assume an ecclesiastical authority foreign to the spirit and the letter of Unitarianism. Some of these brethren may prefer to have their names omitted from a list compiled on a partial basis, as we would; but so some men might wish to have their names left off the city directory, or their farms left out of the county map, but it is the province of the statistician simply to take the census as it is. This is the only rule that should guide the compiler of an *Unitarian Year-Book*; and until the American Unitarian Association recognize their limitation in this direction in the compilation of their annual, said annual will so far misrepresent the Unitarian movement.

UNITY extends its right hand of fellowship to the excluded six. Your names are promptly entered upon our *Year-Book*; and on behalf of the recorded four hundred and three, we respectfully ask you not to exclude us from your more truly *Unitarian* fellowship. To show that this article is not hastily written out of some crochety corner of our editorial brain, we append the resolutions that were unanimously passed by a rising vote by the Western Unitarian Conference, May 7th, 1875, bearing upon this question:

WHEREAS, "Fidelity in duty, not accuracy in belief," has been from the first among us the essential test of Christian Character; and

WHEREAS, We seem in danger of losing sight of this fundamental principle through the influence of ecclesiastical agencies;

Resolved, That we deprecate and deplore the action of the American Unitarian Association in its effort to limit the fellowship of the Unitarian body by practically defining the word "Christian" so as to make it a dogmatic shibboleth instead of a symbol of righteousness.

Resolved, That we protest against the erasure of names from the accredited list of Unitarian ministers, until (1) the minister himself shall request such action, or (2) shall have left the profession, or (3) shall have joined some sect or communion which denies us ecclesiastical fellowship, or (4) is adjudged guilty of immorality.

Resolved, That the removal of the name of Rev. William J. Potter from the *Year-Book* of the Association was, in our judgment, a departure from Congregational and Unitarian principles, which can only be rectified by its restoration.

LINES ON THE 70TH ANNIVERSARY OF THE BIRTHDAY OF PRESIDENT A. A. LIVERMORE.

Patriarch revered, of three score and ten,
Thy name, with a blessing, is uttered by men;
The sick man his suffering forgetteth the while
He turns on his pillow to welcome your smile.

The young man, who seeketh the counsel of friend,
Knows just in his search where his footsteps should bend;
And the maiden, perplexed with the problem of life,
Finds that in your wisdom which softens the strife.

As we sow, so we reap, the proverb doth say;
A thousand kind wishes attend you to-day;
Serene be life's sunset, and when spirit has fled,
Thine be eons of bliss in the realms overhead.
Leadville, Oct. 30, 1881.

Contributed Articles.

THE CREED.

ELLA WHEELER.

Who ever was begotten by pure love
And came desired and welcome into life
Is of Immaculate Conception. He
Whose heart swells full of tenderness and trust,
Who loves mankind more than he loves himself,
And can not find room in his heart for hate,
May be another Christ: we all may be
The Saviors of the world, if we believe
In the Divinity which dwells in us,
And worship It, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart,
And strengthens hope, and scatters joy abroad,
He, too, is a Redeemer, Son of God.

THE WORKMAN'S CONSCIENCE.

BY REPRESENTATIVE WORKMEN OF TO-DAY.

III.

THE MANUFACTURER'S CONSCIENCE.

W. B. WEEDEN.

MY DEAR EDITOR: Your favor of even date, ordering an invoice of the manufacturer's conscience, is at hand. We have none in stock, and are unable to fill the order. I looked over the whole premises,—the usual constituents of a corporation,—mill buildings, steam engines, machinery of many kinds, wool, oils, dye-stuffs, goods in process and goods in market, and cash; all of which, together with the stockholders, represent the employer, while some six hundred men, women and children stand for the employed. Among all these persons and things I found none of the article requested. We have a sensitive laboratory scale, balanced as nicely as human hands can make it, in which we test the weights by which our work is carried on. I weighed over various things to see whether this thing sought for—a specialist's conscience—was lurking in the tissues or the grains of the matter we handle. If it was there it did not affect this just balance.

I inquired of experienced overseers and intelligent operatives whether they had seen or knew of this subtle essence, which seemed to elude the reason as well as observation and experiment. They were generally sensible men and fairly honest. They admitted, each in his own way, that he sometimes did things under a conventional practice—under an unspoken custom—which he did not believe were right in essence. This seemed to be a conventional air of morality, a fixed gas he breathed of habit, much as he wore his coat in a fashion prescribed for him, without much thought about it. But when he did things "on the square," as he termed it; when he

brought the proposed act of his will into his conscience, "that tribunal where the passions are both judges and parties," his decision was like that of other men, there was nothing special in it. Whether this willed judgment of his was, as so many writers affirm, "the voice of God in us," or whether it was something else, he seemed to regard it as the best he could do.

After this search within our premises, I turned to the world outside. There are many grounds of dispute between buyer and seller; and, as you must be aware, the buyer generally has the advantage. The seller is limited and hampered by the possession and care of his merchandise—things—while the buyer is only limited by his own want, his own personal desire, which he can transfer to or withhold from any seller. The control and disposition of the personal will, the want for the things, is far more easy than the control of inert bales of merchandise. This is under the conditions of civilized life: in savagery, one seller with a bunch of beads controls the wants of dozens of eager buyers. A constant ground of dispute between manufacturers and their customers is in respect of the standard of perfection for their wares. Probably no yard of textile fabric was ever made absolutely perfect; in the size of one of the many threads, or in the lay of these threads in the loom, or in some of the many processes of finishing, there is somewhere in this wonderful combination of incomplete mechanism and faltering skill a variation from the microscopic standard of perfection. All goods partake of this imperfection, and there has been established in the market an admitted standard called "merchantable." Some bickering arises in adjusting this standard, according as the want to buy or to sell prevails more or less in the mind of the operator.

I talked with a Polish Jew who had made a claim for some imperfections which an ordinary observer could not see. I asked him whether it was right to exact money for a damage which could not injure the wearer of the cloth. He said that he had heard that large dealers had men who examined all the cloth, and that they paid their store expenses out of the claims they exacted; and that, moreover, a poor man should be allowed more than a rich man. My own rule has been—if that concerns you—to fight for the same standard of allowance in a dull time, when we desire to sell, the same standard which we allow in a quick time, when people are eager to buy. But no conscience of any kind appears here. There is no perception of right and wrong involved; there is no conflict between this perception and the will, which might turn a clear conviction of right into a paltering act of wrong. It is a rough method of doing as you would be done by: in short, it is a conventional code of morals seen in the making.

Perhaps you are more interested in the mixed motives in trade, those which combine sentiment with reason, rather than the thoroughly reasoned results which imperious modern life is working out and establishing more firmly with every evolution of civilization.

To illustrate: Years ago there was a nice distinction made between discounts at bank, at legal six per cent., and discounts in the street at any agreed rate. It was disputed whether it was right and fair to buy paper in the street at a higher rate, and to get it discounted at bank, making the difference. There was nothing wrong

in the theory then, and no one thinks now of questioning a borrower as to where he obtained his negotiable paper, any more than whether he bought his boots at a shop or of a custom shoemaker. But at that time an old friend of mine, one of the wisest men I ever knew, said, "It is all right, and occasionally I do it; but I don't like to *make a mean cuss of myself*." He was right. Here was a conflict between honor and honesty. It mattered not that the sentiment was passing away, just as the prepossession which once gave our feet to the customary shoemaker by local usage has passed away; while the sentiment lasted it was an honorable passion, worthy of respect. Plenty of common maxims originate just here. "Give him a chance, live and let live;" "'tis no use to try him; 'tis diamond cut diamond there, all the time," and many others will occur to every one.

To return to the life within the mill.

Accidents causing loss of life or injury give rise to many nice moral questions, as the following incident will show: Going through the spinning-room one day, I was struck by a momentary confusion among the operatives, a something not of the common, which caused us all to stop and wonder. A boy, twelve years old, was brought forward, shivering and bleeding from a wound, which the overseer was wrapping up. His left thumb had been torn off; caught in a gear while he was "fooling," they said; he was hurt by his own fault. It was a shocking sight; and on my way home I was planning how we might and must make good the injury in some degree. I would propose to those interested that we nurse him through the injury, then put a sum of money in the savings' bank to accumulate during his minority; send him to an evening school, and employ him in the mill in this fashion. That is, we would teach him especially; bring out all his capacity; develop him as the child of the mill, in fact. I had not fixed the amount of money, but that should be liberal. I felt badly enough, seeing the little fellow in his death-like pallor shrinking under the blow so severe upon his young nerves. It might have been my boy, of the same age, had hard necessity prescribed it.

Next morning the superintendent told me he had found the facts to be quite different. The boy had been playing, but then was at work; a protector casting broken and not re-placed, by fault of overseers and inspecting mechanics, was the cause of the trouble, for he had, while looking aside, laid his hand on the gear. This changed all; we were liable at common law, and visions of the consequences filled my mind. I saw Sergeant Buzfuz before the jury, belaboring this soulless corporation. Or possibly an illustrated newspaper might depict me, with my family, supping on champagne and oysters, while outside the window little boys would wave their mangled limbs, or men would walk about carrying their heads, lopped off by our carelessness. Another set of faculties, another class of experiences came into action at once. I told the superintendent to watch the matter carefully, and report whenever he could settle the damages. The father was a Scotch house painter, and finally I saw him and heard his claim for \$500 damages. He scouted all ideas of benevolence and education on our part, and wanted money down; he was as keen in the negotiation as any lawyer I ever met. "Our counsel told us he could never collect that sum for that damage; ad-

vised us to offer all we could, and the man would be shrewd enough to accept it, or the lawyers (*sic*) would get the whole. We offered \$350; he accepted it, and executed a legal release. The boy has never stepped into the mill since; we cannot weigh out benevolence and justice in the same scale.

Here, it seemed to me, that my conscience, my essential part of the universal conscience, had been invaded, almost obliterated, by the conventional usage of society. Society, by its law and conventional code of morals, had thrust aside the sense of wrong I could not put aside of myself. It may be, as has been said, that Socrates' demon was the personification of his own experience. If so, the experience was his own, issuing from the interior of his own soul. It was not a selection of other experiences received from without.

Perhaps this purchase of flesh and blood was an operation of the manufacturer's conscience, such as you, Mr. Editor, are seeking. If so, you are welcome to this sample bit, on paying freight and charges.

THE UNITY CHURCH.

RAISING MONEY.

O. CLUTE.

To get money, to keep and to spend it, require work and care. They who have worked and endured the care do not want their money wasted. They have seen wild schemes in business bring many parties to grief. They rightly suspect that wild schemes in religion will bring sorrow and disaster. With such plans they will have no part. This is especially the case with those who have come to rational thought in religion. Such persons are usually generous in giving, but with their generosity they combine a thoughtful consideration of ends, and of means by which ends are to be reached. For a good cause, clearly conceived and wisely pursued, they have ready sympathy and help. For a cause so crude that it cannot tell what it thinks, nor what it wants, nor by what roads it proposes to reach the Nowhere for which it is bound, they have only pity and suspicion.

In most places in the West the constituency of givers has to be developed and educated. There are a few in nearly every city who have interest in the cause, who know that the cause needs money, and who are willing to give. But the heterogenous people, of whom our congregations are largely made up in new places, have often been long out of the habit of regular church-going and regular giving. On the impulse of the moment they will give to hear a brilliant lecture, especially if it demolishes the orthodox; but with regular church-life and regular giving they are not familiar and have little sympathy. But it is largely from such people and their children that our congregations must, in great measure, be gradually built up by a process of education and growth. These people can be permanently interested with us only as they see that we have true and important thought as a basis for good work.

1. The first requisite, therefore, for raising money for religious work is a purpose so clearly defined that it can be clearly presented to all.

2. Carefully considered methods of reaching this purpose, methods of whose wisdom you are so fully convinced that you can present them with the force of confidence, are the second essential.

3. This presenting the subject with the force of confidence is the point in which many a good effort has failed. Half-hearted friends are a heavy burden to any movement. Their doubts, their fanciful fears, their dread of Mrs. Grundy, will raise more ghosts and demons to block the way than can be exorcised by all the saints. Give one of them a subscription paper to circulate, and he will so dread to ask for money, will present the cause with such a tone of apology, his whole air will be so expectant of refusal, that those whom he asks find it easy and natural to decline. More of our Unitarian movements die, or, more unfortunate, live in a constantly expiring condition, from this cause than from any other. "Cowards, who starved to death because they were afraid to ask for bread," should be their epitaph. But the man who believes in his cause, and presents that cause in a courteous and confident way, inspires others with his own feeling, and wins their willing and generous support.

4. Without intending to disparage other methods of raising money, it seems to me that, among the people whom we now reach, the subscription paper, pledging each to pay a certain sum quarterly in advance, is the best. It is a good plan to have the committee on subscriptions made up of two or more men, who will lay the work out, and do it with system and force. Each one of the committee will find it easy to approach certain people; they give to each other support; it is not so easy for people to refuse several as one. Estimates should have been made of the amounts needed for charities, salaries, fuel, lights, insurance, repairs, etc., so that every subscriber may know for what the money is to be used and the whole amount needed. About the first of December set the paper afloat, and try to have the whole sum pledged within one or two weeks, and, if possible, get the first quarter's installment collected before January 1. In many cases nearly all subscribers can be seen at the church on two or three successive Sundays. Or all can be seen at a special parish social, opportunely (and unintentionally) held the first week in December. Those not seen at the church or the social should be called on at their places of business or their homes. Nobody should be overlooked or omitted. If a man can give but a dime, take the subscription with friendly willingness. As a gauge of his ability and interest it is as valuable as the largest sum. The children of the dime-giver will be the millionaires of the next generation, and build your churches, libraries, and homes for the unfortunate.

5. Next in importance to an efficient committee to get subscriptions is an efficient collector to collect them. He should be a man of easy address and of some tact. A too brusque way of asking for money, or asking for it at unsuitable times, does harm. The collecting should be done regularly at the beginning of each quarter, or better, at the close of the preceding quarter. In a short time the subscribers begin to remember that pay-day is coming and to make provision for it. If the collector is irregular in his calls they are prone to forget the matter, and by and by look on his visits with disfavor. When

a subscriber cannot pay on the day the collector calls, another early visit should be made. It is much better to pay a collector for his work, and so insure its promptness, than to have it done spasmodically and inefficiently.

6. The contribution-box is despised by some of our congregations. If they will raise the necessary money without the box it may be well enough to dispense with it until such time as it will be naturally called for in the growth of the religious life of the congregation. In most cases it will be called for after a time. The service of giving is as natural and helpful, in its place and degree, as the service of prayer and song. It may be abused, indeed; and so may other parts of the service. The box passed at every service is an excellent reminder that works must go with faith; that every person present is expected to give of his substance as he is able. If the reverent, helpful spirit is cultivated in the congregation, and the box is passed persistently, the contributions will be regular, and will increase with the real growth of the people in religion. Sneers about the box usually come from the super-aesthetical, whose wits are not above par, and whose religious work is at zero.

7. Of other methods of raising money I cannot now speak. Under some conditions renting pews has its advantages. The "envelope system" has sometimes been followed with success. I have never tried it. Perhaps some one who has tried it will tell us about it. Recently but little has been said about it, and I infer that it is falling out of use. Fairs, festivals, dramatic entertainments, concerts, lectures, festivals of many kinds, have been resorted to to raise money. Some of these entertainments are of great value in the social and educational life of the parish. Happy is the parish that is not compelled to resort to them for financial aid.

8. A fund, the interest of which goes to pay the current expenses of a society, is usually an injury. It destroys the spirit of self-help. People who have money to give can use it more wisely. Funds left to a parish for charitable work,—the support of the poor, the sick, the unfortunate; the carrying on of missionary work; the support of industrial schools, reading-rooms, libraries, coffee-houses; for scholarships in various studies; for investigations in important branches of knowledge—all these are usually a help to a parish, as well as to the cause for which the fund is left. In doing the work the parish grows in numbers and in spirit. All our parishes should become the recipients of money for such purposes. Men and women of wealth should consider the matter, and if possible give large sums before their death, so that they themselves can see the desired scheme in good progress. Or they should leave by will to churches and to conferences the money which they can no longer profitably use, and which is not needed by their families. There is now abundant wealth in the West, in the hands of men and women who would gladly give it, to carry forward a work here that in fifty years could be wonderfully helpful in building up the spiritual life of our people. Our ministers and laymen should see to it that this subject is talked over in all the parishes, and the persuasive word spoken in the ear of those who would themselves be helped by giving large help to the cause.

Iowa City, Iowa.

THE ART OF HOME-MAKING.

I.

VILLAGE IMPROVEMENT.

THE HOME ENVIRONMENT.

LYMAN CLARK.

In the interesting series of articles in *UNITY* relative to the Art of Home-Making, the question of the home environment, so far as the writer recalls, was not considered. And yet the charm of a home is largely dependent upon its surroundings,—natural, artificial and social.

A somewhat extensive movement has, within a few years, been set on foot in New England, for the purpose of improving the home locality, under the name of Village Improvement Societies. Hon. B. G. Northrup, of Connecticut, and Rev. H. N. Eggleston, of Williamstown, Mass., with others, have been instrumental in the organization of many local societies of the kind. But what is the Village Improvement Society, and what are its objects? It is a voluntary organization for the purpose of securing to a community certain attractions in the line of comfort, convenience, good taste, or social enjoyment, which cannot be secured by individual effort, and may not be provided by the town or city action. Its work, therefore, will vary greatly in different localities. In one place it may establish or repair sidewalks; in another, transplant shade trees, provide hitching posts in public places, establish or improve a common, attend to drainage, grading and grassing unsightly localities, erect street lamps, organize a public library, look after the condition of the cemetery, remove the garbage of the streets, diffuse sanitary information, educate the people in matters of taste as affecting the village landscape, secure public lectures, and whatever shall tend to beautify or benefit the village as a place of residence, not otherwise provided. Nearly all of these things have been done, to some extent, by a single society in the course of a few years of work.

The methods by which the enterprise may be carried forward are these: An organization being presupposed, with an annual fee to be paid in cash, labor or some improvement,—this resource may be extended by means of lectures or social entertainments, subscriptions, the gifts of non-resident patrons of the town who may wish to kindly aid a good work in their native home; or, if the work is, as it often will be, of a really public character, the town may aid from the funds collected by taxation. Or the society may seek to shape the action of the public officials, or private persons, who often blunder for want of intelligent advice relative to matters of taste. A public day may be appointed for labor,—transplanting trees, for instance,—and the help of all invited, either by their muscles or their cash; the ladies to serve a dinner at the Town Hall, or in some grove. Even the sanguine will be astonished at the results which may be reached by the vigorous use of these resources.

But a short time is necessary to work changes which will show when centuries have passed. A society of the kind would be doubly effective in a growing place by preventing common mistakes. For instance, here is a

cemetery badly located, but it cannot be changed without great expense; there is a beautiful, stately row of trees placed so near the house as to shut out the light, dampen the premises by their shade, and utterly spoil the landscape effect; and here is a church built upon a solid rock,—a good foundation, but not so good as stones placed in the earth where trees and vines can grow; and there are some hitching-posts placed so that the horse and carriage stand where the walk should be. This street was laid out so narrow that its beauty is forever spoiled. It should have been wide enough to permit of a walk on both sides, with the row of shade trees and hitching-posts between the walks and the street, instead of on the line of the fence, as is sometimes found. And the fences are often needlessly multiplied, to the expensive injury of the premises, like the dismal iron gratings formerly placed in the cemeteries. And this house is placed on the highway line, when a beautiful lawn could have been had without the additional cost of a dollar. The Village Improvement Societies, by whatever name, seek to so direct public and private attention to matters of taste, comfort and convenience, as to prevent the irreparable blunders which may well-nigh everywhere be seen. These societies should be found throughout the land.

The form of organization or constitution should provide:

1. A name.
2. Conditions of membership.
3. Officers, which may well be a president, two vice-presidents, secretary, treasurer, and five directors, all constituting an executive committee having entire charge of the work of the society. Special committees for different departments of work may be provided as may be necessary.
4. Annual meetings of the society, and monthly meetings of the executive committee, the necessary reports, etc., etc.

Such simple machinery as this may be made, and has been very effective in improving the home environment.

ONE STORY MORE.

CAROLINE H. DALL.

During President Garfield's illness the Washington papers told a little story which was not copied at the North, but which inquiry proves to have been true. One night, when the invalid was wakeful, and Dr. Bliss was in attendance, Crump came in to render some service. "Crump," said the President, touching Dr. Bliss lightly, "did I ever tell you where I first saw this man?" "No, sir," replied the faithful nurse. "Well, I will tell you now. I was only a boy, and I had risked my last dollar to fit myself for Hiram College. All that I possessed I had in my pocket, and was about to pay down for my entrance fee. I was tramping along a country road. It grew hot; I took off my coat and threw it over my arm. I remembered that the pocket-book was in the pocket, but I was so hot and tired that I believe I did not care. All of a sudden I found there was no pocket-book there. I was so startled that the perspiration burst from every pore. There was nothing for it but to turn back. I trudged a weary way through the dust, looking to the right and left and seeing

nothing. At last I came up with this man—a good deal younger than he is now. He was sitting on the fence, whistling. He let me hunt in the dust awhile, and then, holding out my pocket-book, he said, 'Youngster, is this yours?' The President was silent for a little, and then he added with emotion: "But for that pocket-book, Crump, I should never have been President of the United States. Ever since that day I have loved Dr. Bliss, and whatever mischief I may do in the president's chair you must lay to him." "Sir," answered Crump, with tears in his eyes, "When the Doctor has made you well we will thank him over again for all the good."

Since the President's death I have heard this story quoted as an excuse for Garfield's "blind faith" in Dr. Bliss. I do not myself think that this faith needed any excuse. With the light which the autopsy casts upon the treatment, it would seem as if God had vouchsafed a miracle in return for the stout heart he bore, and the loving treatment with which he was surrounded.

How else did that battered, incompetent body continue to keep the soul prisoner so long? If the story had not been true, it would still have deserved to be so, it is so exactly in keeping with the childlike, tender heart of him whom we shall long remember as "the good President." If he had passed through the triumphant administration which our hope anticipated when that magnificent procession passed from the White House to the Capitol on the 4th of March, 1881, this childlike characteristic might have betrayed him. He would always have found it hard to believe that a man whom he admired or loved could have been unwise or untrue, or an adept at intrigue.

How far away seems that Fourth of March! Those of us who looked keenly at him, in that blustering wind, felt that he was tired, "far into the future." Already he was overwhelmed by the "meannesses of mankind,"—problems far harder for him to understand than any in Euclid, Ludolph or Sir Isaac Newton. Already he saw things required and expected of him which it was impossible for him to do. In the midst of the reception at the great national ball, his heart sank, and the ceremonies were suspended. Hundreds who had been waiting for hours to shake hands with him were obliged to go away without doing so. His last words to one of his friends that night were, "I don't see how Hayes bore it. He is a kind-hearted man."

THE MAGIC OF A KISS.

"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arms a kettle
And lifted its shining lid;
"There's not any pie or pudding,
So I will give you this—"
And upon his toil-worn forehead
She left a childish kiss.

The blacksmith tore off his apron,
And dined in happy mood,
Wondering much at the savor
Hid in his humble food,
While all about him were visions
Full of prophetic bliss;
But he never thought of the magic
In his little daughter's kiss.

While she, with her kettle swinging,
Merrily trudged away,
Stopping at sight of a squirrel,
Catching some wild bird's lay.
And I thought how many a shadow
Of life and fate we should miss,
If always our frugal dinners
Were seasoned with a kiss.

One is not truly honest unless the dishonest are uncomfortable when he is with them.—C. Fowler.

Doubt is
The mountain's image trembling in the lake;
Look up. Perhaps the mountain does not quake.
—W. J. Linton.

Condensed Sermons.

THE TWO WAYS: A SERMON FOR THE YOUNG.

REV. E. M. GELDART, M.A.

"Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straightened is the way that leadeth unto life, and few be they that find it."—Matt. vii., 13-14, Revised Version.

I have read you my text this morning out of what is called the Revised New Testament, because perhaps it is a little plainer and easier to understand. The strait gate means there the narrow gate, not the gate which is not crooked. It is the same word that you have in *straits*, which, your geography tells you, means a narrow channel joining two seas. * * * I think the youngest of you ought to know, and ought to be told by your elders, why you are brought, from Sunday to Sunday, into this church instead of to some other. I think you ought to understand that there are good and sound reasons why your friends and parents bring you to this little place instead of joining with the great crowds that fill other places of worship, where there is much that is beautiful in the music or the building, which as yet, at any rate, we cannot offer you here, so that when you grow up and come to judge for yourselves, you may not, as too many do, come to think it is all one where you go on a Sunday, and be easily led away by mere fashion, or example, or the voice of great numbers, and the sight of grand congregations, into going where other people go, and doing as other people do, only because they go where they go and do what they do. I think it is right you should early and thoroughly learn what great and solemn questions keep us on a Sunday, in great measure, aloof from our neighbors and acquaintances. Not that I wish to keep aloof from them. Rather do I hope that more and more of them are coming round to our way of thinking, while I am far from saying we have not much to learn from them.

When I was a child, I was taught to suppose that these words were meant to teach that every one in the world, except just a few, were all on their way to destruction, and that by destruction was to be understood that as soon as all but these very few had died, their souls would be sent to a place of everlasting misery, from which there was no escape, there to live forever in the uttermost torture and the most inconceivable woe. No doubt there are fewer people who believe just this to-day than there were when I was a boy. Thank God for that! But still there are very, very few, who pretend to religion at all, who would dare to say plainly and openly that they believe nothing of the kind. But until this is done, not only here and there, but by the preachers everywhere, it will always, from time to time,

be needful for those who, like myself, think such a doctrine as this nothing short of a monstrous wronging of the goodness of God, to cry out against such teaching with all our might and main. And all the more is this needful because the words before us are full of a most wholesome warning, and tell a most weighty truth, which is only in danger of being wholly hidden and forgotten by being thus twisted and spoiled and covered up by a notion too dreadful and too horrible for any thinking man or woman to believe. Now in this, as in many other cases, the mistake has, I think, been made of supposing that Jesus was a kind of God, who was looking far away into the ages that were to come, and thinking of what was going to happen to men after death, when I believe he was simply speaking of what he saw going on in the world all around him. He looked at the mass of men and women before him, and he saw how the many seemed only hunting after pleasure, and flying away from pain, not caring to follow good, but only to shun discomfort; he saw the multitude crowding, as it were, along a wide and easy way, the way of self-pleasing, idleness, ignorance, indulgence, and only a few here and there in thorough earnest about their life, only a few here and there hungering and thirsting after righteousness, longing to be better than they were, hating and sorrowing for their sins, striving for holiness and virtue; and was it not natural that this should make him sad, him whose whole business and pleasure were to go about doing good? Do you wonder that he said wide is the gate, broad is the way that leadeth to destruction,—that is, to waste, to loss, to nothingness, to vanity; and narrow is the gate, and hard is the way that leadeth unto life,—that is, the only life which he understood or cared for, the life of doing and of being good, the life of love to man and love to God? Do you wonder that he said, many are those that walk by the broad way, and few be those that find the narrow one? You see he does not say few there be that shall find it, but few be they that are finding it. Surely he who believed that God was the Father of all, of the evil as well as of the good, also believed that more and more would find the narrow way that led to life, and more and more would forsake the broad way that leads to ruin. And by ruin he did not mean only what many men would call ruin, he did not mean utter despair and hopeless anguish; he meant any falling short of the glory of God, the least failure to reach the highest and the best, the perfection for which he thought man was born, as he tells us in those other words of his, "Be ye therefore perfect, even as your father which is in heaven is perfect."—*From the Unitarian Herald.*

USE AND BEAUTY.

We clip the following from an address delivered before the Hingham Agricultural Society, by Mr. A. G. Jennings, recently published in the *Commonwealth*. It must have been delivered before the speaker became an essential element in the UNITY team.

Farmers complain that their sons go off to work in the city, their daughters to teach school or find employment in the factories. It cannot be wondered at when we see how unattractive many of their homes are. Who has not seen farm buildings which looked more like prisons than anything else—gloomy and desolate on the outside, and, on going within, it has been almost painful

to see how destitute they were of any trace of beauty. No books, no flowers, no dried mosses, no ferns, no minerals—none of those things which you would expect to see in a farm-house, which costs nothing, only a little care and patience.

* * * * *

Mankind could not live without some attempt to express the beautiful. The Quakers tried it, but failed. Strange, however, as it may seem, the Quakers were the first in England to introduce drawing into their public schools. It is useless to try to extinguish this desire of the human heart. The only thing that we ought to consider is, whether this desire shall be so trained that it shall produce beautiful things or not; whether tasteful and suggestive pictures shall adorn our walls or only horrid caricatures; whether home shall be made beautiful and attractive, or the reverse; whether our public works, such as laying out roads, building school-houses and churches, or decorating our cemeteries, shall be tasteful or not. And this does not depend so much upon expense as it does upon culture.

* * * * *

There is another point in this connection which must not be overlooked, and that is in regard to morals. Any one who has cultivated a taste for beautiful forms and objects is also spiritually elevated. It is wonderful how much harmony a piano will bring into a family. An attractive home is more potent in its influence for good than sermons or catechisms. The housewife who cultivates a few plants, who selects soft and pretty paper to adorn her walls, who is choice in her selection of pictures, does more to keep her sons and daughters in the paths of duty than if she administered moral precepts every hour of their lives. These silent influences are always potent. A flower, a sunset sky, a grand old tree, works wonders on a mind taught to be observing.

Notes from the Field.

EAST SAGINAW, MICH.—The Unitarian Society at this place is busy getting up a public reading-room, which promises to be a permanent and self-supporting institution.

GRAND HAVEN, MICH.—The *Register* tells us that the foundation of this new church is put in, and the contract let for \$5,136. The building is to be completed by August 1, 1882.

SETTLED.—Rev. J. N. Pardee, who has done much good missionary work in the West, has accepted a call to the parish at Medfield, Mass. We wish him prosperity and quiet work after so much traveling.

NEBRASKA.—Mr. Powell's services at Lincoln, Neb., have resulted in a provisional organization that is to take things actively in hand, and ere this reaches our readers he will have visited Crete, Hastings and North Platte—"A sower went forth to sow his seed."

WHAT IS "PRACTICAL UTILITY?"—The *Chicago Journal*, in a recent number, opens a good article on Practical Preaching in this fashion: "We wonder how many sermons will be delivered in Chicago to-morrow that will

be worth the paper they are written upon, if they are judged by their practical utility."

GONE TO HELP BOSTON.—Christopher Eliot, of the last class at Cambridge, and the son of Dr. Eliot, of St. Louis, has accepted a call from the First Unitarian Parish at Dorchester, Mass. We rejoice with the friends in that society over their good luck, but are poorly reconciled to the loss of him from the West.

SALVATION ARMY.—At sundry times we have made somewhat merry, in these columns, over these martial gospel venders. But when we read in an English paper that this army, with its 445 officers and its 12,000 soldiers ready to speak at any time, is actually teaching 3,000,000 people, we hasten to take off our hat to them with a "Hail Salvation Army that saves!"

ROME.—Four new saints were added to the calendar of the church on the 8th ult.—one of them a woman. The latest of them has been dead one hundred years. The Catholic church never canonizes a soul until its earthly career is run, showing in this superior wisdom to the Protestants, who frequently *idolize*, during life, men who are promptly forgotten when dead.

WITHDRAWN.—We are glad to announce that the resignation as pastor of Unity Church, which Rev. G. C. Miln tendered to that society some time ago, has been withdrawn, and that he has made up his mind to remain and work it out, in spite of his besetting headaches and the difficulties that arise in every preacher's pathway. UNITY extends its hand of welcome anew to Brother Miln, and its congratulations anew to Unity Church.

LANSING, MICH.—In the recent death of William S. George, editor of the *Lansing Republican*, Michigan has lost one of her most public spirited citizens, and philanthropy and liberal religion a most consistent and diligent advocate. He had been an associate of Garrison, Parker and May in the struggle for reform, and shared with them an enthusiasm for humanity. The funeral services were fittingly conducted by Mr. Sunderland, of Ann Arbor.

A MISSIONARY'S REWARD.—Of the many who must have enjoyed reading the discussion of the "Farmer's and Mechanic's Conscience," by Bros. Ward, of Algona, Iowa, and Long, of St. Paul, Minn., in UNITY columns, we suspect that Brother Effinger, of Bloomington, enjoyed them most of all, for it was his happy lot to first discover both of these as he went about with his missionary candle. He found them lonely, and disclosed to them their true spiritual fellowship—

"How far this little candle throws its beams."

A BELATED LECTURER.—Mrs. Mary A. Livermore, who was to open the Unity Club course in Cincinnati, on Sunday, January 8th, "got left" at a way station, sixty miles away, Saturday night. This was discovered at 11 o'clock Sunday morning, and a special engine was dispatched for her. A patient audience of eighteen hundred people waited an hour and a quarter for her arrival. She was greeted with applause, and in spite of fatigue talked for an hour and a half in such a way, as our correspondent informs us, "that none regretted their long wait."

DAVENPORT, IA.—A happy event occurred in the Unitarian Church of this place on Friday evening, January 13th, in the ordination of Rev. A. M. Judy. The Rev. J. G. Merrill, of the Congregational Church, read the Scriptures; Mr. Blake preached the sermon; Mr. Clute made the ordaining prayer, and gave the charge to the people; Mr. Hunting gave the right hand of welcome, and Mr. Miller the charge to the new minister. Congratulations many from the Unity friends to pastor and people. This is an auspicious beginning of a professional life. May it be long and noble.

A WORD FOR THE INDIAN.—Rev. H. F. Bond, of Northboro', Mass., is on a flying visit to friends in the West. Mr. Bond was for several years Indian agent at Los Pinos, Col., and has a friendly word to say for the unfortunate Utes. On Sunday evening, January 15th, he lectured on this subject before the Unitarian Society at Madison, Wis. On the Monday following he delivered his lecture at the Church of the Messiah, in this city. We wish he might be heard everywhere, if for no other reason than to refute the too common assertion of Western men that the Indians have only friends among those who do not know them.

CHURCH PROSPERITY.—'Tis refreshing to record, now and then, a case of unquestioned prosperity among our churches, such as is realized at the present time by the Church of the Messiah of this city. At its recent annual meeting the attendance and income were reported as being a decided increase on the previous year. The receipts of last year amounted to \$11,699.51, being \$9.52 above the expenses. The Free Kindergarten established by this church, corner Arnold and Twenty-second streets, was reported full and adequately provided for. Bro. Herford is drawing full houses to his evening lectures. At present the course of five lectures on "Life and Thought in Ancient Egypt" is in progress, viz.: "Egypt's Place in the Ancient World;" "Life in Ancient Egypt;" "Religion in Ancient Egypt;" "The Gods;" "The Book of the Dead;" "Israel in Egypt."

FELIX ADLER delivered two lectures in this city recently which left a marked impression. That delivered on Friday evening, January 20th, in the Methodist Central Church, was upon "The Future of the Jewish Race," in which he strongly advocated the destruction of racial distinction and the obliteration of all theological lines. On Sunday evening, the 22d, he spoke in Unity Church, by invitation of Mr. Miln. A large audience was moved and delighted by his earnest and eloquent presentation of his religious views. Mr. Adler made some preliminary inquiries as to the feasibility of holding a convention in this city under the auspices of the Free Religious Association, of which he is President. We hope that he will be able to carry out the plan, for we are sure that wherever his words and those of his associate (W. J. Potter, the Secretary of the F. R. A.) fall they are contributions to the spiritual life of that place.

ILLINOIS.—Brother Effinger gave his lecture on "Boys" before the Independent Society of Nora, on Saturday evening, Jan. 21, and preached to them twice on the Sunday following, on "The Kernel of Truth in Old

Dogmas," Mrs. Effinger supplying his desk at home.—Rev. J. Vila Blake preached at Galesburg on the 15th ult., on an exchange with the Universalist Minister.—By the way, the most cheering word reaches us from Quincy, of a happy annual meeting, a cheerful financial outlook, and a parish determined to do more than ever towards helping along the good work.—Bro. Douthit, in addition to his other work, is directing the studies of several young men who design to enter the Universalist missionary field in Southern Illinois.—A course of six lectures, to be delivered on successive Wednesday evenings, in the Liberal Christian Church at Tremont, was auspiciously inaugurated by the Western Secretary on the 18th ult. Other lectures are to be delivered by Rabbi Hirsch, Messrs. Effinger, Snyder, Judge Roedecker and Mr. Jones. A goodly number of season tickets are sold in advance. Illinois will yet awake to its missionary opportunity. One of these days the Liberal Church within its borders will be a church militant.

A MEADVILLE VOICE OUT IN KANSAS.—*The Osborne County Farmer* comes to our table with an eloquent lecture delivered before the Literary Association of Osborne, Kansas, on "Conservatism and Radicalism," by the Hon. Calvin Reasoner, a name very familiar to the "old Meadville boys" of a dozen years ago. We read the stirring sentences, and recognize in them our long lost brother. Out of the ministry into the law, statecraft and prosperity, but still preaching, as will be evident from the following closing sentences of his lecture. We recommend to the Unity workers in Kansas that they look this brother up: "The conservative is generally on the popular side, and the conservative path is generally a pleasant and easy one. The true radical generally has his reward after he has been gathered to his long home. His works live after him. In his lifetime he has the consolation and companionship of grand ideas and heroic resolves, but they are seldom appreciated by his cotemporaries. He lives in the coming age. He is without honor in his own surroundings. * * * There will always be a place for radicalism in the world, as long as there are abuses to reform, wrongs to remedy, rights to proclaim, a higher ideal to realize."

THEOLOGY IN IOWA CITY.—Prof. Fellows, of the State University, recently delivered an argument for the Trinitarian view of Jesus, which promptly called forth a thoroughly courteous but searching review from Rev. O. Clute, pastor of the Unitarian Church. The interesting thing in this discussion appears to be the number of points upon which the disputants agree. Prof. Fellows, as much as Mr. Clute, accepted the scientific method as opposed to the dogmatic. He also insisted upon the natural basis of christianity as opposed to the miraculous. Of the last point of agreement we will allow Mr. Clute's statement to appear for itself:

The last concession made by Prof. Fellows, to which I can now call attention, is in regard to the dogma of the Vicarious Sacrifice, or, as it is often called, the atonement. It has almost universally been taught in Trinitarian theology that by the Vicarious Sacrifice God was in some way influenced or changed. He was *satisfied* by that sacrifice, or he *accepted* that sacrifice as a substitute for the punishments due to all sinners. Says the eminent and orthodox Dr. Bushnell: "On the whole, I know of no definite and fixed point on which

the orthodox view, so-called, may be said to hang, unless it be this, viz., that Christ suffers evil as evil, or in direct and simple substitution for evil that was to be suffered by us; so that God accepts one evil in place of the other, and, being satisfied in this manner, is able to justify or pardon."

When Unitarians taught that the atonement wrought no change in God, but that, by the life, teachings, and death of Jesus, men were led to repentance, and so to be as one with God, they were looked upon with horror. They were accused of denying the very essence of the Gospel. No theological epithets were too bitter to be launched against them. But of late years the trinitarian defenders are much more cautious in saying that by the Vicarious Sacrifice God was changed or satisfied. Many of them have, in effect, deserted the orthodox interpretation and adopted the Unitarian,—that by the atonement men are led to forsake sin, and to do good, and so to be reconciled to God.

So far as this sermon states Prof. Fellows' views of the atonement, he is one of the deserters from orthodoxy. In this sermon there is no word that he thinks that the atonement comes by a change in God, by God accepting the sufferings of Jesus in the place of the sufferings due to sinners. All this genuine orthodoxy on this point is absent from the sermon, and in its stead we have, so far as the atonement is concerned, the pure unadulterated teachings of Unitarianism,—that by the atonement a change is wrought in man, he is led to love and obey God. This absence of the orthodox view, and this conspicuous presence of Unitarianism, call for the attention of the Methodist Conference of which the professor is a member. It would be wise for them to look to it that the orthodoxy of our young people is not being corrupted by the very men who are set for its defense. Mr. Miller, the pastor of the Methodist church in this city, becomes the supporter of Dr. Thomas in his dangerous heresy in regard to the doctrine of Eternal Misery, and goes to such lengths as to declare that a belief in Eternal Misery is not essential to Methodism. And now the Methodist professor in the State University conspicuously teaches the Unitarian view of the atonement. If the watch-dogs on the walls of the Methodist Zion are not all asleep, they will soon be baying on the track of these supporters of the Chicago heretic, these teachers in Methodist pulpits of the insidious doctrines of Unitarianism!

UNITARIAN MINISTERS AND SCHOOL BOARDS.—Last winter Mr. Wendte, of Cincinnati, created a much needed breeze in that city, by some very plain talk concerning the constitution and conduct of the Public School Board. On the 6th ult., Rev. John Snyder, of St. Louis, another UNITY pillar, preached upon the same subject, using "great plainness of speech." After stating that the public school system of St. Louis involved the moral educational interest of 1,000 teachers and 55,000 children, he showed the origin of the management, as follows:

Let me lift the curtain. The scene is laid in the back room of a dram-shop. A number of noisy, possibly half-drunken, men form that "cell-germ" of our political system, the primary ward meeting. In the midst of this howling mob we see two or three men who are struggling to bring their followers to the enthusiastic indorsement of a "slate" which they have arranged in the calm seclusion of their own dram-shops. This is the Democratic primary. The Republican meeting is twin-brother to it, possibly controlled in the secret counsels of the bosses by precisely the same men. And then on election day we have the proud privilege of selecting by our votes the member of the Board to which our ward is entitled, from the two gentlemen graciously presented by these mobs called party primaries. The judges who sit in our courts, and in whose hands may rest all the monetary interests of the State, are selected in the same dignified fashion. But where are the gentlemen who pay the taxes? At home. Where are the professional men, the graduates of colleges, whose interest in education is real and intelligent? Why, their presence at a primary would almost be resented as a personal affront by the "bosses" that have become our political masters. Why, these gentlemen of property and education and social standing will not even exercise the right that still remains to them. They will not even go to the polls and choose the "lesser evil."

Of the Constitution of the Board thus elected last year,

he said, "but seven out of thirty-two were Americans," and of their fitness he spoke as follows:

There are gentlemen of education and refinement who would reflect credit upon any position with which they might be honored. But while we may hold gentlemen who engage in the humbler occupations, such as butcher, tanner and saloon-keeper, in great personal esteem, yet I ask you, in all frankness, is it likely that such gentlemen will ordinarily have the time, the educational fitness, or the large business experience with which a School Director should be furnished? The mere question of a man's occupation has nothing to do with the matter. But, friends, were the saloon-keepers and others selected on account of their educational fitness or known devotion to the educational interests of the city? One gentleman ran for a position on the Board who *might* have been elected if his defeat had been intrusted to the seventy-five per cent. of citizens who never vote. He celebrated his defeat by getting violently drunk and beating his mother. I am told that his portrait has long adorned the "Rogue's Gallery." According to a correspondence published in the daily press, a member of the present Board was compelled to mortgage his household furniture to pay the expenses of his nomination, and so he appeals to his friends to contribute in order that he may adorn the Board with his valuable presence. An uninstructed man might innocently inquire why a person in the last stages of poverty should pawn his furniture to secure a position in this Board; and why our friend, who assaulted his mother, should find anything congenial to his taste in the necessary work of the Board. No man in the organization receives a dollar of salary, and there is not a dollar's worth of honest patronage at the disposal of its members. Everything that a member makes through his connection with the Board he must directly or indirectly steal.

We print all this, not to the disgrace of St. Louis, but because we fear it is a realistic picture of the condition of things in all our large cities, and some of our smaller towns throughout the country. And still a little more space we must give to Mr. Snyder's pertinent remarks upon the only remedy:

Who is to blame for it all? If we leave the nominating conventions in the hands of "bosses," and the elections in the hands of the least interested part of the community, can we be surprised if the result is as it is? We may preach reform in our pulpits, from our platforms and in our reviews till the "crack of doom," and the shrewd "wire puller" will laugh at us as "impracticables" and "carpet knights." We must come out of our pulpits and reviews and go directly to the heart of the matter. It means trouble and care and labor. It means vigilance; but if our labor and watchfulness are instrumental in restoring to the obscurity of private life the unworthy creatures that are abusing the sacred trust that has been placed in their hands, either by our confidence or our neglect, we shall have a rich return for all our labor.

"If every year we would root out one vice, we should sooner become perfect men."—*Thomas à Kempis*.

The little I have seen of the world, and know of the history of mankind, teaches me to look upon the errors of others not in anger but in sorrow.—*Longfellow*.

Alas! poor child! alas! thou too must learn, like others, that the sublime mystery of Providence goes on in silence, and gives no explanation of itself,—no answer to our impatient questionings.—*Longfellow*.

There is nothing—no, nothing beautiful and good, that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, though its body be burned to ashes or drowned in the deepest sea. There is not an angel added to the hosts of heaven but does its blessed work on earth in those that loved it here. Dead! oh, if the good deeds of human creatures could be traced to their source, how beautiful could even death appear, for how much charity, mercy and purified affection would be seen to have their growth in dusty graves!—*Dickens*.

Conferences.

WOMEN'S WESTERN UNITARIAN CONFERENCE

MEETING OF THE EXECUTIVE COMMITTEE.

In response to a call from the Chairman, the Executive Committee of the W. W. U. C. met at Channing Club Room, 40 Madison Street, Chicago, Monday, Jan. 23, 1882, at three o'clock p. m. Present—Mrs. S. C. Ll. Jones, Miss F. L. Roberts, and Mrs. F. B. Cook. Rev. Jenk. Ll. Jones was present, and was invited to take part in the meeting. In the absence of Mrs. Hilton, Mrs. Jones occupied the chair.

Minutes of the preceeding meeting were read and approved. A very suggestive letter from the President, Mrs. E. R. Sunderland, was read, and placed on file. A full and free discussion followed, which resulted in the formation of a programme for the Annual Conference in Cleveland, with the subjects for papers named, and the speakers selected.

The following motion was offered and adopted:

That the Executive Committee of the Western Unitarian Conference be requested to arrange their programme for the annual meeting in such a way as to give the W. W. U. C. one Sunday session and one afternoon session.

Adjourned subject to the call of the Chair.

F. B. Cook, Secretary.

WESTERN UNITARIAN CONFERENCE.

MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Western Unitarian Conference met Jan. 24th, in the Channing Club Room, 40 Madison Street, Chicago. Present—Messrs. Herford, Sunderland, Hosmer, Furness, Shippen, Jones, and Miss Roberts; Rev. J. T. Sunderland presiding.

The records of last meeting were read and approved. Letters were read from absent members and officers, from Revs. J. Snyder, W. E. Copeland, J. C. Learned, C. W. Wendte, S. S. Hunting, W. C. Gannett, F. E. Kittredge, and Professor T. P. Wilson.

Committee on Corporation report nothing decided upon, but some suggestions to be discussed by the meeting. It was voted that the Committee be requested to go on with their work, and draft a Constitution and By-laws, to present at the next meeting of the Executive Committee.

The next business in order being the arrangement of time and programme for the Annual Conference, the suggestions of members as to time were listened to, and the matter left to Messrs. Jones and Hosmer, as a Committee on Arrangement.

The Executive Committee of the Women's Western Conference sent in the following request:

The Executive Committee of the Western Conference are requested to arrange their programme for the annual meeting in such a way as to give the Woman's Western Unitarian Conference one Sunday session and one afternoon session.

The report was accepted and placed upon file.

A motion was afterwards made by Mr. Herford, but not voted upon,

That the Committee will leave an afternoon for the annual meeting of the W. W. U. C., but that with respect to the Sunday and other public utterances of the occasion, it is desirable that they should be arranged by a selection of the best ability present, whether of clergymen or laymen, men or women.

Revs. Hosmer, Bixby and Jones were appointed a Committee to prepare a report for the next Western Conference, on our Western Educational Institutions; and Revs. Jones, Jennings and Learned, a Committee to give a short report on Publications.

The programme arrangements not being complete, will not be announced until later.

The meeting adjourned to Thursday, February 23.

F. L. ROBERTS, Secretary.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

LITERARY NOTES.

Eugene J. Hall, of this city, author of the newly published *Lyrics of Home Land*, is commanding the respect of the masters. The poet Whittier acknowledges the worth of these poems in the following language: "They commend themselves to all, especially to those who have had the good fortune to be born in the country, and whose childhood was familiar with the farm, the barn, the garret, and the hayfield." And Dr. Holmes writes: "There are few books of poetry to whom I have given the attention I have given to you. I think you have a genuine vein which will repay working."—"The American Book Exchange" that recently came to an untimely end, lives again in spirit, in "The Useful Knowledge Publishing Co.," which is undertaking to carry on the work begun by the first named company. Made wiser by the experience of the former, it promises to use larger type, better paper, a more generous page, and, above all, it is not to go in debt, and will publish its books only so fast as they are called for. "The model octavo edition" promised of such standard authors as Green, Grote, Ruskin, and others, to be sold at \$1.25 per volume. It is certainly a fascinating promise to book buyers. UNITY rejoices in every effort to bring good books within the reach of the poorest readers, and so far as this scheme is consistent with sound business principles and fair dealing, we wish it well.—It is announced that Geo. W. Cooke is preparing a monograph on "The Dial," the organ of that galaxy of bright souls that inaugurated the so called "Transcendental" movement in America.—An uniform edition of W. R. Greg's works, in eight or nine volumes, is soon to be published in England. Although the *Literary World* disposes of this author as "The dyspeptic essayist," his "Creed of Christendom" has held its youth longer than any of its contemporaries in the domain of controversial theology, and his essays are so thought-provoking that students of current problems can ill afford to be ignorant of them.

WITHOUT A HOME. By E. P. Roe. Dodd, Mead & Co., New York. 1881. \$1.50.

This is the ninth novel Mr. Roe has written in the last ten years, and the fact speaks for itself. The inner purpose of the story is two-fold, treating of the terrible effects of opium intoxication and of the hardships in the lives of American shop girls. The author assures his readers that he has given much and careful attention to these questions, but he certainly leaves a feeling of unsatisfaction. Here opium is repulsive because of the person who uses it, and *not vice versa*; work is almost a ban; the characters are over or under drawn; none of the book is natural, and the preface shows a decided want of taste in commenting on previous stories. But, then, the sale will reach well up in the thousands.

E. C.

THE FAIRY LAND OF SCIENCE. By Arabella B. Buckley. Illustrated. Appleton & Co., New York. \$1.50.

This modest attempt to popularize science and render it acceptable to children deserves our commendation. The work consists of ten lectures, originally delivered to children, and now published as a child's reading book, at the request of many friends who heard them. They

treat of "Sunbeams," "The Ocean," "Water and Ice," "Voices of Nature," "Primroses," the "History of Coal," "Bees in the Hive, and Bees among the Flowers." Not the least attractive and useful feature of the book is its numerous illustrations, most of them plain and simple, but some pleasantly artistic. More such books in the place of much of the questionable juvenile literature current is desirable. It deserves a place in every Sunday School library, or better still, in every home. I. F.

TALES OF THE CARAVAN, INN AND PALACE. By William Hauff. Translated by Edward L. Stowell. Jansen, McClurg & Co., Chicago. 1882. pp. 397. \$1.25.

Another book for the boys and girls of all ages, quite oriental in its fabulousness, but wholesome, interesting and fertilizing to the imagination. They purport to be tales told by the company to enliven the monotony of a journey through the desert, the night of imprisonment in a robbers' inn, in a forest, and an anniversary of sorrow in a sheik's palace. If we must give our children tales, let them be something beside *goody* books or *bad* books—tales of such marvelous goodness of the sickly sort that the child recoils from it, or of pert, sharp boys who win their way by sheer audacity and impudence, and have a most unprecedented run of luck all through life—something that does not awaken a morbid longing for notoriety and display. There is an undoubted place for this sort of literature, and this is among the best of the kind. "Little Muck" and "The Marble Heart," especially, have a long life before them, we predict. It should go into the S. S. Library List. S. C. M. J.

MAN'S ORIGIN AND DESTINY. Sketched from the Platform of the Physical Sciences. By I. P. Lesley. Second Edition. Enlarged. Boston: Geo. H. Ellis, 141 Franklin street. 1881. \$2.00.

The preface to the first edition says: "If its perusal start a single youthful mind upon the track of an original investigation—as the perusal of 'Harcourt on the Deluge,' twenty years ago, opened before the author a new series of combinations of the facts of history and science—or if, without any deeper study of the facts alleged upon its pages, its general views inspire a single reader with more reverence for science, less fear of fresh opinions, a more intelligent curiosity about forgotten things, which still are at their old work in the modern world; and with a surer faith in the growth of human happiness, the author will be more than satisfied."

In the preface to this edition, fourteen years later, the author says, he "could hardly hope to enhance greatly its power to produce the effect it has already had—the only effect ever intended for it—that of stimulating one class of minds by certain new suggestions respecting the correlation of the physical sciences with the history of mankind." The author certainly has shown in these sixteen lectures that he is not only familiar with an unusually wide range of sciences, but with at least one art also, that of adapting his means to ends. More stimulating reading is seldom found within the same amount of matter. The long array of facts are so surely aimed at the author's mark, that one feels all the excitement of a shooting-match in seeing them strike exactly in the center of the target. And yet the reader does not feel

that his sympathies are enlisted, or his judgment perverted, or his critical faculties magnetized, before the conclusion is presented, so that there can be no dissent, but that he is called upon in the full exercise of his keenest observation and most cautious judgment to decide on the merits of these speculations concerning the origin of the race and the destiny that awaits it.

Ten lectures treat of the former subject of the title under the heads of "Classification of the Sciences;" "Genius of the Physical Sciences, Ancient and Modern;" "Geological Antiquity of Man;" "Dignity of Mankind;" "Unity of Mankind;" "Early Social Life of Man;" "Language as a Test of Race;" "Growth of Architecture;" "Growth of the Alphabet;" "The Four Types of Religious Worship." The points considered under the second subject are, "The Possible in Destiny;" "Destiny of Man;" "Physical Destiny of the Race;" "Social Destiny of the Race;" "Future Economies of Mankind," and "The Intellectual and Moral Destiny of the Race."

Fourteen years more of discussion of such topics as geological antiquity of man may possibly have dulled the freshness of the lectures on the origin of man, but that does not at all interfere with the enjoyment of following a leader in whom one can put a perfect trust as to the honesty of his report of facts, or the satisfaction of knowing that whatever speculation is derived from the facts it will be one that will merit attention. In reading the six lectures on the destiny of man (which are the enlargement of the book) one feels that the author's phrase, "the correlation of the physical sciences with the history of mankind," deserves to be honored, as marking an epoch in the history of thought.

It seems hardly fair to deprive the reader of some agreeable surprises which await him in this book; yet neither is it justice to the book or the author to omit mention of them. They lie in the wit that sparkles through the pages, in the freshness of the illustrations used; the fervid eloquence that seems the natural outgrowth of serious consideration of lofty themes; and the revelation of the pure spirituality, the keen insight into human nature, the tenderness of sympathy, which show our author to be human as well as scientific. His generous application of the word Christian, his delightful frankness in placing himself boldly on the religious basis of consideration, his reverence for Jesus, his keen appreciation of Paul, and his blessed optimism, add a juiciness as welcome as it is unexpected in so scientific a work.

T. H. E.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Longfellow*.

"Console yourself, dear man and brother, whatever you may be sure of, be sure at least of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality."—*Lowell*.

Mr. Ruskin tells us that in making his explorations about Venice, he found in the Church of St. James, erected in the twelfth century, the following words engraved,—the commercial corner-stone of that illustrious city of merchants: "Around the Temple let the merchant's weights be true, his measures just, and his contracts without guile."

The Unity Club.

The young people of Mr. M. J. Savage's society, of Boston, have recently organized themselves into a Unity Club. We welcome them into our circle, and hope they will tell us how they do it.

A literary and reading club has been organized in connection with the Unitarian parish, Columbus, Wis. The evenings are divided into three parts, viz.: 1, Historical; 2, Lighter Miscellany; 3, Poetry and Music.

Emerald Grove, a farmers' community in Wisconsin, has a literary circle, the reports of which reach us, which is opened by a discussion of current events, followed by a systematic course of literary study. At present they are working upon Longfellow. Why should not there be many such circles in the country during this comparatively leisurely season?

A literary club at Toronto, Can., edits a literary department in one of the local papers. Is not this a good suggestion, which some of our Unity Clubs might profitably act upon? One column a week, giving the results of their studies, conversations and discoveries in literature, current events, etc., would form an attractive feature in the newspaper, and a profitable exercise to the club. Let the editing column be furnished for by rotation. Who will try it?

The Unity Club of Bloomington, Ill., was the first to lay its printed programme on our table this season. They began their work on the 28th of September. Their work includes glimpses of study in Shakespeare, Dickens, Madam de Stael, and several scientific topics. The meetings have been well attended ever since, the interest being well sustained. Stimulated by their success, two other churches in the city have started literary circles. A paper by Mr. G. B. Harrison, on the "Carboniferous Age," read before this club, is to be printed entire in the *Science Gossip*, published at Rockford.

THE following clipping from the *Janesville Recorder* gives the results of a new-departure evening in the Club. In the eighth year of its life the M. I. C. is trying to mingle a little more sociability with its work:

On Friday evening the Mutual Improvement Club held the second of a series of fine social reunions. These meetings are designed to bring the several sections of the club and their friends together socially. At each of these social reunions there is to be a short lecture by one of the Shakespearean committee, and an industrial exhibit in charge of Miss Libby and the younger members of the club. The lecture Friday evening was upon "The Life of Shakespeare," by Miss Marian Murdock, and the subject could not have fallen into better hands. She gave a very plain review of what little is known of the life of this great man, showing both from his writings and the testimony of his contemporaries evidences of the nobility of character which accompanied the mighty intellect. She took exception to the theory put forth by Richard Grant White that Ann Hathaway Shakespeare was a virago, and that she made her husband's life miserable. In support of her opinion upon this point, the speaker read a number of extracts from Shakespeare's writings, which she presumed to be addressed to his wife, laden with love and sym-

pathy. Among the selections referred to was that beautifully touching poem, "Ann Hathaway," supposed to have been written by him. The lecture throughout was full of information and valuable suggestions.

The industrial biography section made an exhibit of cotton. They presented specimens of cotton from China, Brazil, India, Japan, Smyrna, from our own South; in short, there were specimens from all parts of the world where cotton is grown; cotton in all of its forms, from the boll on the stem, as it grew, to the finest cotton fabric.

The parlors were very tastefully decorated with every variety of cotton cloth. There were also specimens of different varieties of cotton seeds, cotton seed meal and cake made from the meal. Our young people have had an opportunity to obtain a very general knowledge of the growth of cotton and the various processes of its manufacture.

A very pleasing feature of the evening was the presentation to the church, on behalf of Houghton, Mifflin & Co., publishers, of Boston, of their magnificent set of pictures, "The Atlantic Portraits," and also, on behalf of Roberts Brothers, publishers, of a collection of valuable books, numbering some twenty volumes, which were presented to the club library in recognition of the pioneer work it had done in the way of encouraging the organization of similar societies throughout the West. These gifts were sent to the club as a holiday greeting from the donors, and they are very gratefully received and highly prized by the club.

The Exchange Table.

MAXIMUS.

I hold him great who, for love's sake
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fall has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they, who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conquerer in His sight.

—Adelaide Proctor.

"Trifles make perfection, but perfection is no trifle."

JOHN RUSKIN deplors the decline of literary artists, and says of his own work that he has sometimes spent a whole morning in constructing a single phrase.

"If the Church and all its creeds were abolished, if the Bible was destroyed, the spirit which created them remains, and could create better churches, nobler creeds and a more sacred literature."—James Freeman Clarke.

THE REFORM MOST NEEDED IN ENGLAND.—"I am certain England can never be prosperous and happy until the people eat their grain as bread and meat instead of drinking it as beer and whisky. As long as the people of Great Britain consume liquors to the amount of \$20 a head, for every man, woman and child, per annum, no legislation nor conceivable land reform can do them much good."—Correspondent in Index.

GAMBLING AND THE FINE ARTS.—A knowledge of art seems as indispensable in running a church fair as a knowledge of gambling. By a vote of the Baptist deacons at Mendocia, Ind., a figure of Venus, which had been embroidered on a screen by the pastor's daughter, was declared unfit to be sold at the church fair.—*The New Religion*.

"AND SOME MUST WATCH AND WAKE EARLY, FOR OTHER'S SAKE, WHO PRAY INSTEAD."—Mrs. John Gardner, of Boston, has provided three life-saving stations with all necessary articles, by her personal efforts. She is now providing supplies for a fourth one, and is doing a work which surpasses that of many organized societies.—*Woman's Journal*.

THE SAVING GOSPEL OF SCIENCE.—"In Edinburgh, since 1867, \$2,500,000 have been spent in improvements relating to the sanitary condition of the city, and steady decrease in the death-rate has been the result. Facts like these are a sufficient answer to the cheap talk of average preachers, who declare that 'science can never reach the masses.'"—*The Index*.

THE pastor of the Congregational Church at Stratford, Conn., used the revised New Testament. The officers sent him a written order to return to the King James version. "The ignorance thus shown by a people to whose enlightenment I have devoted myself," says the minister, "so disgusts me that I will no longer read any Scripture for their benefit. I have resigned."—*The Index*.

"I COUNT AS NOTHING; DARKNESS ENCOMPASSES ME: YET THE LIGHT I SAW WAS THE TRUE LIGHT."—The memory of Savonarola, the Italian reformer who was tortured and burned in 1498 by the agents of Pope Alexander VI., was recently honored by a demonstration organized by the Democratic party in Florence. A large procession with flags and music repaired to the place where stands his monument, and upon it placed a beautiful crown of flowers.—*The Unitarian Herald*.

TARDY RECOGNITION.—David Cox was one of the first painters in water-colors in England who made any impression by his art. While others devoted their time and talents to oils, he went to work with his water-colors, and showed them that in that branch of their art there was an opportunity of which they had scarcely dreamed. He was not appreciated during his lifetime, and his best pictures sold for less than a single stroke of his brush would bring to-day. So little money did his pictures return him that he was glad to earn £100 a year by teaching drawing in a young ladies' school. He thought he was well paid when he received seven shillings for a sepia drawing. One of his best known pictures, "The Skylark," was sold at an exhibition at Birmingham, in 1849, for £40; in 1872 it fetched £2,300. This is a sad experience, but it is not a new one. A more recent case of suffering genius is that of Jean-Francois Millet, whose pictures went to pay small bills at the grocer's, during his life, and after his death brought thousands of dollars.—*The Critic*.

WHAT DID YOU GIVE, AND TO WHOM DID YOU GIVE?—It is the semi-civilization of the East that is most profuse in costly gifts. With higher culture comes more of discrimination and reticence, more reverence for the individual. Yet even in cultured Boston do we not retain somewhat too much of the wantonness of Oriental gift bestowing? You scorn the bribery and corruption rife in high places, assured that rings and star-route frauds would find you incorruptible. And if you have kept your Christmas record absolutely clean of any sordid balancing of money values, and social dues, I venture to say you may be trusted. It is in small ways and humble places that character is built. "The fidelity of unknown men and women fills the springs of public morality." If we choose to be cowards or mendicants, let us seek

to buy the good-will or invite the future liberality of our neighbors with tidies and salt-spoons, or gold watches and ice-pitchers. But, if we would be lovers and teachers and helpers, let us use the privileges of the day according to our highest light. It may sometimes cost more not to give than to give. Love and courage and sincerity do cost. Winnow your giving of cowardice and self-love. Give bountifully as your means allow. Give for help and give for love.—*Boston Commonwealth.*

"How DO YOU SLEEP?"—Men who are the fastest asleep when they are asleep are the widest awake when they are awake.

Great workers must be great resters. * * *

Our religious services, our business, our amusements, our police regulations, must all be adjusted to this great necessity of our nature. When the city is governed as it should be, no man will be allowed to make night hideous with loud noises. Not even policemen will be permitted, in the dead of night, for an hour at a stretch, at the top of their voices, to bawl for the carriages of people who set the laws of health at defiance themselves, and will not permit other people to obey them—a custom which is rendering property in the neighborhood of places of amusement unfit for residence. In this age of rapid transit and accumulated work we must more and more provide for the necessity of sleep.

Instead of asking our acquaintances, when we meet, the usual question of "How do you do?" we might teach a good lesson by that other question, "How do you sleep?"—*Our Best Words.*

WHAT THEY THINK OF CHURCH FAIRS IN ENGLAND.—"Gambling in the World and in the Churches," was the subject of a recent lecture delivered in the Britain Hill Unitarian Church, Heywood, by the Rev. William Bennett. Having spoken at length of the evils of gambling, which the lecturer defined to be the risking of so much wealth or money with a view to gaining so much more as a prize, and which, of course, includes everything in the shape of "raffles," "draws," and suchlike, the lecturer referred in earnest and serious terms to the prevalence of these forms of gambling in connection with our church bazars—those of his own church in the past among the number. Money got in this way, he said, might well enable them to extend and beautify their churches and schools, but it could never help to build up and adorn the inner temple of the heart of those concerned, whilst as regards those outside the churches, the gambling at our bazars could not but confirm them in their evil ways, and bring the teachings from our pulpits into ridicule and contempt. The churches, said the lecturer, in conclusion, if they are true to their mission, must lead and guide the world along the paths of virtue and well-doing; not allow themselves to be dragged by it, for any cause whatever, into its wicked and pernicious ways. To be guilty of committing even the smallest amount of evil that good may come, is to act in a manner unworthy of reasonable and intelligent, not to say truly religious, men. For from evil what real good can ever by possibility come? From a tree that is corrupt what fruit that is good and wholesome may we ever hope to gather?—*The Christian Life.*

Who can refute a sneer?—*Paley.*

Charms strike the sight, but merit wins the soul.—*Pope.*

Good, the more communicated, more abundant grows.—*Milton.*

All that is human must retrograde if it do not advance.—*Gibbon.*

He is the free man whom the truth makes free.—*Cowper.*

Announcements.

UNITY RECEIPTS.

Frances B. Lawrence, \$1.50; Frank G. Peabody, \$1.50; J. A. Lindberg, \$1.50; Charles Babbidge, \$2.00; Lizzie G. Sawyer, \$2.62; Mrs. Harry Pierce, \$1.50; Mrs. S. L. James, \$1.50; W. H. Savage, \$1.50; V. A. Wright, .07; M. L. Jones, .15; Mrs. O. C. Everett, \$1.50; Daniel McCaine, \$1.50; Mrs. E. D. Sewall, \$1.50; Mrs. E. J. White, \$1.50; J. H. Taft, \$1.50; Peter Hendrickson, .09; Mrs. G. Henshaw, \$1.50; Fenner Kimball, \$3.00; Mary A. Bowers, .75; A. L. Kellogg, \$1.50; S. G. Studley, \$1.50; Rev. H. E. Powers, \$3.00; Mrs. W. W. Burt, \$1.50; Charles W. Asken, \$3.00; J. G. Tyler, \$9.40; Parker Donaldson, \$1.50; E. T. Tileston, \$1.50.

"LITTLE UNITY" RECEIPTS.

Frank G. Peabody, .50; H. G. DeGraw, \$7.50; Julia L. Mauran, .35; Wm. T. Costigan, .50; Walter Lyman, .50; Alice F. Symmes, .35; Mrs. O. C. Everett, .70; Mrs. E. H. Botune, .35; Daniel McCaine, .35; Mrs. G. Henshaw, .50; E. T. Tileston, .50.

LECTURES.

We yield our "Unity Club's" space once more to the following list of lectures, revised and enlarged. Assured by our correspondents that its first publication has been of real service, we hope that its second appearance may induce others to make an effort to use the lectures for culture, but not for money-making. A correspondent writes: "I agree with you that anything that can be done to make the lecture less mercenary, less a catering to popular prejudice, and more honest and noble in its culture, is good work. The lecture ought to be the busy man's college; there is still great possibilities in it. Your suggestion to Unity Clubs is in the right direction." Another writes: "The paragraph in the 'Unity Club' concerning lyceum lectures has attracted my attention and meets my views precisely. The purity and usefulness of the lecture platform should be maintained by persons who cannot co-operate with the speculative enterprises known as Lyceum Bureaus."

UNITY CLUB LECTURES.

We give below a partial list of such friends of our Unity Club as are prepared, within certain limitations, to lecture before such societies, together with their addresses and the subjects of lectures. In some cases additional topics have been furnished, but for want of space we select not more than five, and such as seem to be most desirable. Others interested in, and willing to be considered in the Unity band, are invited to send subjects. Clubs desiring to avail themselves of these lectures must communicate directly with the lecturers.

Anderson, Prof. R. B., Wisconsin University, Madison, Wis.:

Our Teutonic Epic.
Teutonic Mythology.
The Viking Age.
The Eddas and Sagas of the North.
America not Discovered by Columbus.

Bate, Mrs. Amelia W., 710 Astor street, Milwaukee Wis.:

Scientific Housekeeping.
The Family.
Harriet Martineau.
The Regimen of the Nursery.
The Ideal Girl Graduate.

Blake, J. Vila, Quincy, Ill.:
Gov. John A. Andrew.

Effinger, Rev. John R., Bloomington, Ill.:
Boys.
Life in Cities.
The Mutual Relations of Culture and Religion.

Forbush, T. B., Detroit, Mich.:
Theodore Parker and His Religion.
Thomas Carlyle.
Crime, its Causes and its Cure.
The Good Question.
Spare Hours, and How to Spend Them.

Herford, Brooke, Church of the Messiah, Chicago, Ill.:
America Through an Englishman's Spectacles.
The Equation of the Sexes.
Old Books and Old Book Makers.
The Small End of Great Problems.
John Bright.
W. E. Gladstone.

Hirsch, Rabbi, E. G., 19 21st Street, Chicago.
Modern Thought and Tradition.
Homo Sum.
Hours with the Sages of the Talmud.
The Bible of To-day.
Reformed Judaism.

Howland, C. G., Lawrence, Kan.:
Civil Service Reform.
Newspapers, Books and Authors.
Franklin.
Channing.
Parker.

Jennings, A. G., 40 Madison street, Chicago, Ill.:
Alexander Hamilton.
Signs and Superstitions.

Jones, Jenk. Ll., 40 Madison street, Chicago, Ill.:
The Cost of an Idea.
George Eliot and Her Writings.
Who was Taffy? or, the Story of the Welsh People.
The Cacti.
Rare Notes from Obscure Singers.

Sample, Rev. S. W., Grand Haven, Mich.:
The Poetry of Henry W. Longfellow.
Character Culture.
Michael Servetus.
Arouet de Voltaire.

Simmons, Henry M., Minneapolis, Minn.:
Dante.
Man's Place in the Universe.

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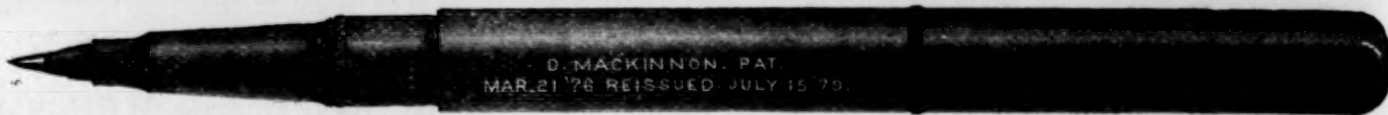
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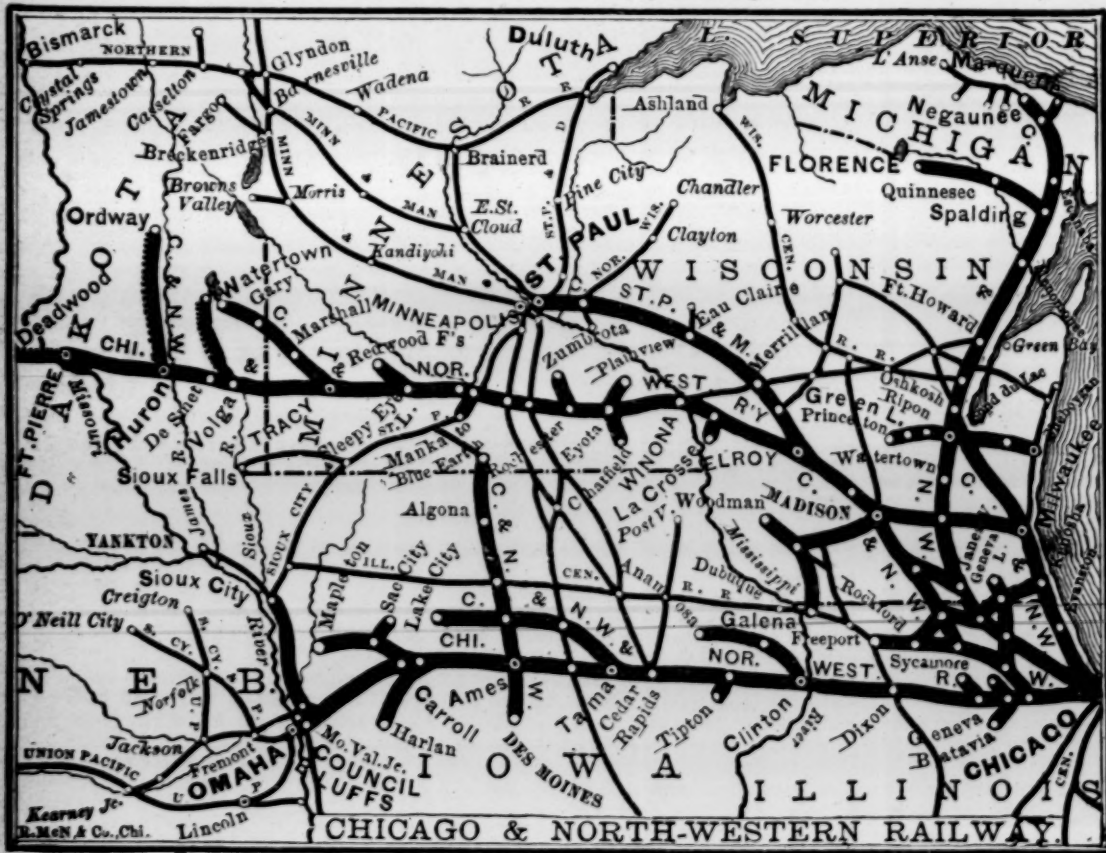
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